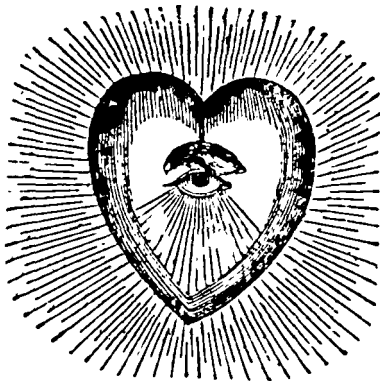


THE



SEER.

All ye inhabitants of the world, and dwellers on the earth, See Ye, when He
lifteth up an Ensign on the Mountains.—*Isaiah XVIII, 3.*

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FIGURE AND MAGNITUDE OF SPIRITS.

Both animals and vegetables consist of two substances, very different in their nature, viz: body and spirit. The body is composed of different kinds of matter, such as oxygen, hydrogen, nitrogen, carbon, lime, &c. These, united or chemically combined, form, in animals, flesh, bones, arteries, veins, nerves, muscles, sinews, skin, and all the various parts of the animal tabernacle; and these parts, being properly organized, form the physical peculiarities which distinguish the species. By a combination and organization of the above elements, the roots, trunks, branches, leaves, &c., of trees and other vegetables, are formed. Connected with these corporeal bodies, composed of the coarser materials of nature, there is another material substance called spirit, of a more refined nature, possessing some properties in common with other matter, and other qualities far superior to other matter. Vegetable and animal life is nothing more nor less than vegetable and animal spirit. The spirit of a vegetable is in the same image and likeness of its tabernacle, and of the same magnitude, for it fills every part thereof. It is capable of existing in an organized form before it enters its vegetable house, and also after it departs from it. If the spirit of an apple tree were rendered visible when separated from its natural tabernacle, it would appear

in the form, likeness, and magnitude of the natural apple tree; and so it is with the spirit of every other tree, or herb, or blade of grass, its shape, its magnitude, and its appearance, resemble the natural tabernacle intended for its residence. It is the organized spirit that manifests life; it is the spirit that animates the vegetable, that causes it to grow, that shapes its different parts, that preserves it from decaying, that enables it to bud and blossom and bring forth seed. When the spiritual vegetable withdraws, the natural one decays and returns to its original elements; but its spirit, being a living substance, remains in its organized form, capable of happiness in its own sphere, and will again inhabit a celestial tabernacle when all things are made new. The spirits of fish, birds, beasts, insects, and of man, are in the image and likeness of their natural bodies of flesh and bones, and of the same magnitude, filling every part of the same. It is this spiritual substance, and not the body, that sees, hears, tastes, smells, feels, thinks, enjoys, suffers, and manifests every other affection or passion characteristic of the animal creation. It is this self-moving, powerful substance, that quickens, animates, and moves the natural body—that forms and fashions every part—that preserves the organization from decay and death. None

of the spirits of the whole animal creation are disorganized by the death of the body, but are capable of feeling, thinking, moving, enjoying, suffering, out of the body as well as in it. They are eternal, and will exist forever, capable of joy and happiness.

The spirits of both vegetables and animals are invisible to the natural eye; we, therefore, do not know or comprehend their nature as perfectly as we do many other substances which are more directly tangible to our senses; for this reason Solomon inquires, "Who knoweth the spirit of man that goeth upward, and the *spirit of the beast* that goeth downward." (Eccles. 3: 31.) By this passage Solomon shows plainly that the beast has a spirit as well as man.

That vegetables as well as animals have spirits, is clearly shown from the fact that they have capacities for joy and rejoicing. The Psalmist says, "Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth." (Psalm 96: 12, 13.) As "all that is in the field," and "all the trees of the wood rejoice," we are compelled to believe that every vegetable, whether great or small, has a living intelligent spirit capable of feeling, knowing, and rejoicing in its sphere. One of the inspired writers informs us that the animal creation are endowed with great wisdom. He says, "There be four things which are little upon the earth, *but they are exceeding wise*: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces." (Prov. 30: 24-28.) John heard the whole animal creation praising God, and making use of intelligent language. He declares that "every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5: 13.) From these passages we learn that every fowl and fish, beast and creeping thing, will be in the possession of great wisdom and knowledge; they will know about God and His throne, and about the Lamb, and they will talk, in an intelligent manner, about His "honor, and glory, and power." Now they could not possess wisdom, knowledge, language, and understanding, concerning the attributes of God and of His Son, unless they have an intelligent mind or spirit as well as man.

Having proved that each individual of the vegetable and animal kingdom contains a living spirit, possessed of intelligent capacities, let us next inquire concerning the shape or form of these spirits, as represented in various parts of the Scriptures. The immaterialist considers all spiritual substance to have neither form, nor magnitude, nor any relation to space or duration.* We shall not attempt in this article to refute these absurd notions, but shall assume that all spiritual substance is material, having form, and magnitude, and all the essential properties of other matter; and that in addition to these, it possesses the capacities of intelligence and self motion.

That the form of the spirit is in the likeness of the tabernacle, is evident from the description of the spirit of Samuel, which appeared to Saul and conversed with him. The spirit of Samuel was first seen by the woman with whom Saul was conversing. "And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul. I saw gods ascending out of the earth. And he said unto her, What FORM is he

* See my treatise on the Absurdities of Immaterialism.

of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself." (1 Sam. 28 : 12-14.) It will be perceived that the form of Samuel's spirit was that of "an old man," "covered with a mantle." Now this could not have been Samuel's body, for that was mouldering in the grave ; therefore it must have been his spirit. From the form which this spirit had, Saul was enabled to "*perceive that it was Samuel.*" Saul, after bowing down to the ground with reverence before Samuel, entered into conversation with him ; and Samuel prophesied unto him, and told him what should befall Israel, and that he and his sons should be slain the next day and come into the spiritual world with him.

When the three Hebrews were cast into the fiery furnace, Nebuchadnezzar was astonished, "and said, lo ! I see four men loose, walking in the midst of the fire, and they have no hurt ; and the FORM of the fourth is like unto the Son of God." (Dan. 3 : 25.) This fourth personage walking in the fire must have been the spiritual body of the Son of God, or some other spiritual body resembling him in form. The form of this spiritual body resembles also the form of man, hence he exclaimed, "I see four men loose."

The revelator, John, saw the spirits of the martyrs, which he describes as follows : "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held ; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season until their fellow servants and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6 : 9-11.) These

spirits must have had form, or John could not have seen them : they were capable of speaking with a loud voice and of wearing white robes. If a spirit have no form, it could neither speak nor wear clothing. We have already seen that the spirit of Samuel was clothed with a mantle, while those that John saw, had white robes given to them. These passages prove that the spirits of men are in the shape or image of the fleshly tabernacle, and that the spirit of the Son of God, before he took upon himself flesh, did resemble man, and was in the likeness or shape of his fleshly body, into which he afterwards entered.

The shape or form of the spirits of beasts is in the image of their natural bodies. When Elijah was escorted to heaven, he had the honor of riding in a chariot drawn by horses. (2 Kings 2 : 11, 12.) When the king of Syria sent horses and chariots, and a great host, to take Elisha, the prophet, and carry him a prisoner into the Syrian army, the servant of the prophet, seeing his master surrounded by such a formidable host, was very much alarmed for his safety, and cried out, "Alas, my master ! how shall we do ? And he answered, Fear not : for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw ; and, behold, the mountain was full of HORSES and chariots of fire round about Elisha." (2 Kings 6 : 15-17.) These horses shone with the brilliancy of fire. They were spiritual horses, under the management and control of an army of spirits riding in chariots. These spirits of horses must have been in the same shape as the natural bodies of horses, or else they would not have been recognised as belonging to that species of animals. They were exceedingly numerous, so that "*the mountain was full*" of them.

John says, "I saw Heaven opened, and behold a WHITE HORSE ;

and He that sat upon him was called Faithful and True, and in righteousness He doeth judge and make war." "And the armies which were in Heaven followed Him upon WHITE HORSES, clothed in fine linen, white and clean."—Rev. 19: 11, 14. Thus, we perceive, that the Son of God, himself, and all the armies of Heaven, occasionally ride on horseback; and, therefore, there must be thousands of millions of horses in Heaven; and as no horses, pertaining to this earth, had then received a resurrection, these, doubtless, were the spiritual bodies of horses whose natural bodies had returned to the dust.

As we have proved, that the spirits of men, and of horses, and of all manner of beasts, and of creeping things, and of birds, are in the shape of their mortal tabernacles, it is reasonable to infer, analogically, that the spirits of grass, of herbs, and of trees, are in the form of the natural bodies of the respective vegetables which they once inhabited; and that those vegetables which are now living, are inhabited by living spirits in the form of themselves.

All spirits have *magnitude*, as well as form, which can be clearly shown from the Scriptures. Those passages, that have been already quoted, proving that spirits have form, also prove that they have magnitude. The Spirit of Samuel, as seen by Saul, and the spirit of the Son of God, walking in the fiery furnace, were, both, of the size of men. The spirits of horses, beasts, birds, and creeping things, were, not only of the shape of their respective natural bodies, but were evidently of the same size as those bodies when full grown; otherwise they would have been represented, as infants instead of men, as colts instead of horses, &c.

The tabernacles of both animals and vegetables continue to grow or increase in size, until they attain

to the original magnitude of their respective spirits, after which the growth ceases. When the spirit first takes possession of the vegetable or animal seed or embryo, it contracts itself into a bulk of the same dimension as the seed or tabernacle into which it enters: this is proved from the fact, that the spiritual body of the Son of God, seen by Nebuchadnezzar, was of the size of man, and yet this same spiritual body was afterwards sufficiently contracted to enter into, and to be wholly contained within an infant tabernacle. In like manner, every other spirit, whether vegetable or animal, is of the full size of the prospective tabernacle, when it shall have attained its full growth; and, therefore, when it first enters the same, it must, like the spiritual body of the Son of God, be greatly diminished from its original dimensions. Spirits, therefore, must be composed of substances, highly elastic in their nature, that is, they have the power to resume their former dimensions, as additional matter is secreted for the enlargement of their tabernacles. It is this expanding force, exerted by the spirit, which gradually develops the tabernacle as the necessary materials are supplied.

When the limb of a tree or of an animal is severed from the main body, the spirit, occupying that limb, is not severed from the other parts of the spirit, but immediately contracts itself into the living portions of the body, leaving the limb to decay. The contraction of spiritual bodies is still further proved, from the fact, that a legion of wicked spirits actually huddled themselves together in the tabernacle of one man. These wicked spirits, being fallen angels, were actually in the shape and size of the spirits of men; therefore, they must have been exceedingly contracted to have all entered one human body.

THE PRE-EXISTENCE OF MAN.

(Continued.)

23. The celestial beings who dwell in the Heaven from which we came, having been raised from the grave, in a former world, and having been filled with all the fulness of these eternal attributes, are called Gods, because the fulness of God dwells in each. Both the males and the females enjoy this fulness. The celestial vegetables and fruits which grow out of the soil of this redeemed Heaven, constitute the food of the Gods. This food differs from the food derived from the vegetables of a fallen world: the latter are converted into blood, which, circulating in the veins and arteries, produces flesh and bones of a mortal nature, having a constant tendency to decay: while the former, or celestial vegetables, are, when digested in the stomach, converted into a fluid, which, in its nature, is spiritual, and which, circulating in the veins and arteries of the celestial male and female, preserves their tabernacles from decay and death. Earthly vegetables form blood, and blood forms flesh and bones; celestial vegetables, when digested, form a spiritual fluid which gives immortality and eternal life to the organization in which it flows.

24. Fallen beings beget children whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children, composed of the fluid which circulates in their veins, which is spiritual, therefore, their children must be spirits, and not flesh and bones. This is the origin of our spiritual organization in Heaven. The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in Heaven, long anterior to the formation of this world. The personages of the father and mother of our spirits, had a beginning to their organization, but the fulness of truth (which is God) that dwells in them, had no beginning; being "from everlasting to everlasting." (Psalm 90: 2.)

25. In the Heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children: for each father and mother will be in a condition to multiply forever and ever. As soon as each God has begotten many millions of male and female spirits, and his Heavenly inheritance becomes too small, to comfortably accommodate his great family, he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. Thus each God forms a world for the accommodation of his own sons and daughters who are sent forth in their times and seasons, and generations to be born into the same. The inhabitants of each world are required to reverence, adore, and worship their own personal father who dwells in the Heaven which they formerly inhabited.

26. When a world is redeemed from its fallen state, and made into a Heaven, all the animal creation are raised from the dead, and become celestial and immortal. The food of these animals is derived from the vegetables, growing on a celestial soil; consequently, it is not converted into blood, but into spirit which circulates in the veins of these animals; therefore, their offspring will be spiritual bodies, instead of flesh and bones. Thus the spirits of beasts, of fowls, and of all living creatures, are the offspring of the beasts, fowls, and creatures which have been redeemed or raised from the dead, and which will multiply spirits, according to their respective species, forever and ever.

27. As these spiritual bodies, in all their varieties and species, become

numerous in Heaven, each God will send those under his jurisdiction to take bodies of flesh and bones on the same world to which he sends his own sons and daughters. As each God is "The God of the spirits of all flesh," pertaining to the world which he forms; and as he holds supreme dominion over them in Heaven, when he sends them into a temporal or terrestrial world, he commits this dominion into the hands of his sons and daughters, which inhabit the same.

28. When the world is redeemed, the vegetable creation is redeemed and made new, as well as the animal; and when planted in a celestial soil, each vegetable derives its nourishment therefrom; and the fluid, thus derived, circulates in the pores and cells of the vegetable tabernacle, and preserves it from decay and death; this same fluid, thus circulating, forms a spiritual seed, which planted, grows into a spiritual vegetable; this differs from the parent vegetable, in that it has no tabernacle. This is the origin of spiritual vegetables in Heaven. These spiritual vegetables are sent from Heaven to the terrestrial worlds, where, like animals, they take natural tabernacles, which become food for the sustenance of the natural tabernacles of the animal creation. Thus the spirits of both vegetables and animals are the offspring of male and female parents which have been raised from the dead, or redeemed from a fallen condition, with the world upon which they dwelt.

29. The number of the sons and daughters of God, born in Heaven before this earth was formed, is not known by us. They must have been exceedingly numerous, as may be perceived, by taking into consideration the vast numbers which have already come from Heaven, and peopled our planet, during the past six thousand years. The amount of population now on the globe, is estimated in round numbers at one thousand million. If we take this estimation for the average number per century, during the seven thou-

sand years of its temporal existence, it will amount to seventy thousand millions. During the early age of the world, there were many centuries in which the amount of population would fall short of this average; but during the Millennium, or the last age of the world, the population will, probably, far exceed this average. Seventy thousand million, therefore, is a rough approximation to the number of inhabitants which the Lord destined to dwell in the flesh on this earth. It will be seen, from this estimation, that about seventy thousand million sons and daughters were born in Heaven, and kept their first estate, and were counted worthy to have a new world made for them, wherein they were permitted to receive bodies of flesh and bones, and thus enter upon their second estate.

30. It must be remembered, that seventy thousand million, however great the number may appear to us, are but two-thirds of the vast family of spirits who were begotten before the foundation of the world: the other third part of the family did not keep the first estate. Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to one hundred and five thousand million which was the approximate number of the sons and daughters of God in Heaven before the rebellion which broke out among them.

31. If we admit that one personage was the Father of all this great family, and that they were all born of the same Mother, the period of time intervening between the birth of the oldest and the youngest spirit must have been immense. If we suppose, as an average, that only one year intervened between each birth, then it would have required, over one hundred thousand million of years for the same Mother to have given birth to this vast family. The law, regulating the formation of the embryo spirit, may, as it regards time, differ considerably from the period required for the formation of the infant tabernacle

of flesh. Should the period between each birth, be one hundred times shorter than what is required in this world, (which is very improbable,) it would still require over one thousand million of years to raise up such a numerous progeny. But as heavenly things are, in many respects, typical of earthly, it is altogether probable that the period required for the formation of the infant spirit, is of the same length as that required in this world for the organization of the infant tabernacle.

32. If the Father of these spirits, prior to his redemption, had secured to himself, through the everlasting covenant of marriage, many wives, as the prophet David did in our world, the period required to people a world would be shorter, within certain limits, in proportion to the number of wives. For instance, if it required one hundred thousand million of years to people a world like this, as above stated, it is evident that, with a hundred wives, this period would be reduced to only one thousand million of years. Therefore, a Father, with these facilities, could increase his kingdoms with his own children, in a hundred fold ratio above that of another who had only secured to himself one wife. As yet, we have only spoken of the hundred fold ratio as applied to his *own* children; but now let us endeavor to form some faint idea of the multiplied increase of worlds peopled by his *grandchildren*, over which he, of course, would hold authority and dominion as the Grand Patriarch of the endless generations of his posterity. If, out of the whole population of the first redeemed world, only one million of sons were redeemed to the fulness of all the privileges and glory of their Father, they, in their turn, would now be prepared to multiply and people worlds the same as their Father, being made like him and one with him. While their Father, therefore, was peopling the second world, these million of redeemed sons would people one million of worlds. Each of these worlds would be redeemed and glorified, and

become celestial worlds or heavens. Thus there would be the "Heaven of Heavens" inhabited by the Grand Patriarch and those of the same order with him; secondly, there would be the two redeemed worlds or heavens inhabited by his children; and, thirdly, there would be the one million of heavens inhabited by his grandchildren. We have only estimated, as yet, the second generation of worlds. If the estimate be carried still further in the same ratio, it will be found that the number in the third generation amounts to one billion three million and three worlds. The fourth generation would people over a trillion, and the fifth over a quadrillion of worlds; while the one-hundredth generation would people more worlds than could be expressed by raising one million to the ninety-ninth power. Any mathematician who is able to enumerate a series of 595 figures, will be able to give a very close approximation to the number of worlds peopled by the descendants of one Father in one hundred thousand million of years, according to the average ratio given above. Now this is the period in which only one world could be peopled with one wife. While the Patriarch with his hundred wives, would multiply worlds on worlds, systems on systems, more numerous than the dust of all the visible bodies of the universe, and people them with his descendants to the hundredth generation of worlds; the other, who had only secured to himself one wife, would in the same period, just barely have peopled one world.

33. Each father gives laws to his family, adapted to the degree of knowledge which they possess. The laws given to impart the ideas of right and wrong to infant spirits, are of a more simple nature than those ordained for the government of spirits after they have acquired this knowledge. Each law has its appropriate penalty affixed, according to the nature of the law and the amount of knowledge possessed by the beings whom it is intended to govern. The

penalties or chastisements upon infant or youthful spirits, while learning to distinguish between virtue and vice, are not as severe as those inflicted upon disobedient spirits who have already acquired these ideas. After having learned the nature of right and wrong in some things, laws will be given teaching them their duties towards their parents and towards each other as brother and sister spirits, and towards the angels who are servants to their parents, and towards other Gods and their children and servants who reside in the same heaven. Also, some spirits will be many thousand years older than others; and, therefore, if they have been diligent in observing the laws given to them, they will be far more intelligent than their younger brethren. For instance, Jesus, being "the First Born of every creature," would have many millions of years experience in advance of his younger brethren, providing that they were all begotten by the same Father. Now those that were born soon after Him would have nearly the same amount of experience. And it is reasonable to suppose that these spirits would be divided into classes, according to their age and the knowledge they had gained through obedience to the laws of their father, and that lessons of instruction would be imparted to each class, and still higher laws be unfolded, to govern them, and that as their knowledge increased so would their responsibilities also increase.

34. The period of time required to educate spirits seems to have been of far greater duration than the period allotted to us in our second estate. Some of the older spirits must have existed millions of years in their first estate, before they were privileged to enter this world. Now during this vast period they must have had ample opportunity of becoming deeply learned in all the laws of spiritual existence. Dwelling in the presence of their Father, and having access to all His servants, the angels, and the privileges of associating with all the Gods who resided in the same Hea-

ven and who were of the same order as their Father, they must have had facilities for acquiring information far beyond anything enjoyed in this probation. In that high and heavenly school they had the opportunities of inquiring of their Father all about the elements of which the worlds were constructed, and how these elements acted upon one another, and concerning all the infinity of laws which had been given to govern them in their action, their combinations, their unions, and their organizations; and in fine, they must have been instructed in all the art and science of world making.

35. There were some things, however, which these spirits could not learn while they remained in their first estate: they could not learn the feelings and sensations of spirits embodied in tabernacles of flesh and bones. An idea of these feelings and sensations could not be imparted to them by teaching, nor by any other means whatsoever. No power of language or signs could give them the most distant idea of them. An idea of those feelings and sensations can only be obtained by actual experience. They might be described to them for millions of ages, and yet without being placed in a condition to experience them for themselves, they never could form any ideas concerning them. This may be illustrated by supposing an infant to be born in a dungeon where not the least ray of light was ever permitted to enter. This infant might grow up to manhood with the organs of vision perfect, but he would have no idea whatever of the sensation of seeing—he could form no conception of light or of the beauty of the various colors of light, though this sensation might be described to him for one hundred years, yet no power of language could convey to him the faintest idea of red or green, or blue, or yellow, or of anything else connected with the sensations produced by light. These feelings could only be learned by actual experience; then, and not till then, would he know anything about

it. So, likewise, there are many feelings and sensations arising from the intimate connexion of spirits with flesh and bones that can only be learned by experience.
(*To be continued.*)

CELESTIAL MARRIAGE.

(*Continued.*)

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the Prophet, Seer, and Revelator of the church, who is the President over all the saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary, for her to state before the President the reasons why she withholds her consent; if her reasons are sufficient and justifiable and the husband is found in the fault, or in transgression, then, he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar to Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife to look after her welfare and happiness, and to provide for her the comforts of life the same as for the first; for the Scripture, in speaking of such a man, says, "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish." (Exodus 21 : 10,)

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each others welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the Lord and call upon his name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. (See Genesis, 31 : 33.) Where all the wives are equally faithful, the husband generally endeavors to treat them all without partiality.

Jealousy is an evil with which the saints in Utah are but seldom troubled : it is an evil that is not countenanced by either male or

female ; and should any indulge such a passion, they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare, that there are any causes for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know, that if they have any connections out of the marriage covenant, they not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest of confidence in each others integrity: they can entrust their wives and daughters, without any distrust, to the protection and care of their neighbors. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any one of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random any where in the United States or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practiced in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practiced in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

If the Gentile nations consider Patriarchal Matrimony "*a mote*" which has got into the Saints' eyes, let them, before they undertake to pluck it out, extricate the great beams from their own eyes, and then they will learn that what they supposed to be "*a mote*" is in reality a divine institution, which was practiced by the most holy men that ever lived in ancient times under the sanction and approbation of the Almighty.

Tradition causes individuals and nations to "*strain at a gnat and swallow a camel.*" They cry out, as though they were frightened out of their senses, because a territory practices legal and lawful matrimony after the pattern set before them in the Scriptures; but they can swallow down comparatively easy, without scarcely uttering a groan, the polluted wretched, most filthy sinks of iniquity, that prevail to an alarming extent in all the large towns, cities, and sea-ports among the Gentile nations. One such den of pollution, in ancient times, would have brought down the heaviest judgments of the Almighty upon the whole nation of Israel, until they irradiated the evil, root and branch, from their midst. Yes, even for one case of adultery, almost the whole tribe of Benjamin were destroyed, and that, too, by the command of God. (See 19, 20, and 21, chapters of Judges.) But now tens of thousands of public prostitutes may be found in one city such as New York, and ninety thousand in another like London, and yet the United States and England call themselves christian nations, and pretend to worship God with all these abominations under their notice. Are the nations justified who suffer such great wickedness in their midst? Verily no.

Can any one suppose that God has changed so that he does not look upon adulterous and unvirtuous practices now with the same degree of abhorrence as he did anciently? If for one sin of this description, twenty-five thousand Benjaminites, together with their wives and little children were destroyed by the command of God,

what must be the fierce wrath and terrible judgments laid up against modern christendom who have suffered these abominations to prevail among them, not in a few isolated cases existing for a moment, but in hundreds of thousands of cases, where public prostitutes swarming forth from their deathly hellish dens, like so many venomous serpents, have corrupted nations and generations for centuries and for ages!

Let this nation put these evils from their midst; let them enact strict laws to protect the virtue of the country; let the heaviest penalties be inflicted upon all public prostitutes, and upon all those who encourage the same, either by precept or example; let the priests and the people, the rulers and the ruled, clothe themselves in sackcloth and weep before the Lord for the sins of the nation, which have reached unto the heavens and cry aloud for vengeance; let them cleanse the land and wipe out of existence these soul-destroying abominations: then let them teach Utah virtue, and their precepts will be heard and their admonitions received; then will the valiant-hearted sons and daughters of the Mountain Territory believe that there is virtue still left in the land; and then shall the nation find favor in the sight of heaven, and rise up in strength, in power, in glorious majesty, and extend their dominions east, west, north, and south, and shall rule in triumph and everlasting honor unto the ends of the earth. But until then let them hide their faces in shame and blush in deep silence at the floodgates of iniquity which pour forth their torrents of corruption and death in all parts of the land.

Why do the Saints marry for all eternity as well as for time? Because both male and female expect to have a resurrection from the dead, and wish to enjoy each others society in the capacity of husbands and wives in the eternal worlds. Do the saints believe that all those who have been husbands and wives in this life will enjoy that relationship after the

resurrection? No; they do not believe that any will enjoy that privilege excepting those who have been married by the word of the Lord, and by his authority for eternity. When a man and woman enter into matrimonial contracts and covenant to be each others companion until death, they have claim upon each other for this life only; when death comes, their marriage contracts and covenants expire; and in the resurrection, however much they may desire to enjoy themselves in all the endearing relationships of husband and wife, they will find that their contracts and covenants which were made for time only, give them no title to each other in eternity. Therefore, they will not be permitted under any conditions whatever to live together as husband and wife. But can they not renew their contracts and be married again in that life? No; for Jesus says, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." (Matthew 22: 30.) Those who have not secured their marriage for eternity in this life, can never have it attended to hereafter; therefore, if they should through faithfulness even be saved, yet they would be no higher than the angels, and would be compelled to live separately and singly, and consequently without posterity, and would become servants to all eternity, for those who are counted worthy to become kings and priests, and who will receive thrones and kingdoms, and an endless increase of posterity, and inherit a far more exceeding and eternal weight of glory. Such will need myriads of servants as their kingdoms and dominions increase; and the numbers requisite will be found among those who kept not the higher law, but still rendered themselves worthy of an inferior reward.

The first marriage we have on record, is that of our first parents. After the Lord had formed Eve, He "brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she

shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." (Gen. 2 : 22-24.) Here was a marriage in which the Lord in person officiated—a marriage between two immortal beings. Both Adam and Eve were so organized that death had no dominion over their bodies; they were capable of living forever and ever. Death was not in the organization; it came into the world by transgression; it was an enemy—a usurper—an evil which man brought upon himself, or as Paul says, "By one man sin entered into the world, and death by sin." (Rom. 5 : 12.) If sin had not entered our world, death never would have been known in this creation; consequently our first parents would have been living this day as fresh, and as fair, and as full of all the vigor and strength of immortality, as in the morn of creation; millions of ages would have produced no effect upon their immortal systems; they would have been as durable as the throne of Jehovah, and as lasting as eternity itself. Remember, then, that when the Lord gave Eve to Adam, He gave an immortal woman to an immortal man: He made them one flesh, not for time, not for any definite period of duration, not till death—for that monster was not in the creation, which was then newly formed and pronounced "very good"—but He joined them in one, as one flesh, to be indissolubly united while eternal ages should roll on, or God himself endure.

But man, through disobedience, opened the gates to the enemy; death enters armed with horrible vengeance, and with a ghastly smile seats himself upon the throne of the new world, and clad with frightful majesty proclaims himself "The King of Terrors." All things feel his withering touch; all nations and generations are prostrated in the dust; ruin and desolation follow in his train; the whole creation groan beneath the grasp of his tyrant hand. Under his

direful reign our first parents were banished from the presence of their Creator—were disinherited from the garden of Eden—were subjected to labor and toil to procure food from the ground, cursed for man's sake. The seeds of death were combined with the very soil; they organized themselves in every vegetable; they were mixed in all species of food derived from the ground; all the animal creation, with man himself, partook thereof; and death thus took a firm hold upon every living being; the immortal bodies of Adam and Eve received the fatal curse—they yielded—they sank—they died—their bodies returned to dust.

But what was lost by the fall, was restored through Jesus Christ. Did the original sin bring a curse upon the earth? The atonement redeems from that curse and restores this creation to its primeval beauty, goodness, and glory. Did that sin tear asunder body and spirit, destroy the immortal workmanship of the Creator, prostrate it low in the dust? The redemption which is in Christ will restore "bone to bone," limb to limb, and joint to joint; while flesh, sinews, and skin, will be restored to their original position; the spirit be restored to its body, and the body be restored to immortality. Did death tear asunder husband and wife, divorce that which God had joined together as "one flesh," immortal and eternal in its nature? The atonement of Christ will repair the breach, will restore the immortal Eve to the immortal Adam, will join them again as one flesh, never more to be separated, and will again let the lawful husband enjoy the society of his lawful wife.

This restoration of Eve to Adam in the resurrection will require no new ceremony of marriage; for they were never legally divorced; the fall was not a divorce, for they lived for centuries in their mortal state as husband and wife; the death of the body was not a divorce, but only a separation for a season; consequently, they were husband and wife in the spiritual state between death and the re-

surrection; there is nothing connected with the resurrection which is calculated to divorce; on the contrary, the resurrection, instead of being a divorcing or separating power, is a restoring or uniting power: therefore, Adam and Eve will not need to be married after the resurrection, for there never will be one moment, from the time of their marriage in the Garden of Eden to the endless ages of eternity, that they will cease to be legally husband and wife.

If the Lord had waited until after the fall before he solemnized the marriage of our first parents, and then had joined them as husband and wife only until death; when the time run out and death came, the marriage contract would have been no longer binding, and they would have ceased from that moment to be lawfully husband and wife; and as there is no marrying after the resurrection, they would have remained to all eternity in a single state.

If the Lord should fail to restore to Adam his wife after the resurrection, then the redemption through Christ would not be as broad as the fall. That which was joined as "one flesh" by the Lord Himself was put asunder, but not divorced by the enemy death; if Christ does not restore that which the enemy has taken away, then the redemption is incomplete; then death would have greater power than He who holds the "keys of death," which would be unscriptural and absurd. Christ has power over the devil, and the devil has power over death. (See Heb. 2: 14.) And Christ will destroy the works of the devil from the earth, and death and hell will be banished to the lake of fire and brimstone, and our first parents, being delivered from these enemies, will be as immortal as they were on their bridal day.

The union of these two immortal beings in the marriage covenant, was for the purpose of lawfully multiplying their species; for the first great command given to man was to "be fruitful, and multiply and replenish the earth." And it pleased God that

man should obey this important command only through the marriage ordinance. All other associations of the sexes, as we have already proved, were under the severest penalties forbidden. It must be recollected that when this great command was given, and when they were joined as one flesh for the purpose of obeying it, they were immortal both body and spirit. They did not obey this command while in their immortal state; they fell from immortality to mortality, after which they began to multiply their fallen species upon the earth. If they had complied with the command before the fall, it would have been impossible for them to have raised up children of mortal flesh and bones, subject to death. Mortal children could not spring from immortal parents.

Is it possible for immortal beings to multiply? If it is not, then why did God give such a command to the immortal male and female? It may be said that they fulfilled the design embraced in the command after they through transgression became mortal; but did God command them to sin, and fall, and become mortal, in order to raise up mortal posterity that the first command might be obeyed and made honorable? Would He command them to disobey one law in order to keep another? If they could not have multiplied while immortal, it was absolutely necessary that they should break one law to obey another. But, on the other hand, if they could have multiplied while immortal, then their posterity would of necessity have been immortal also; otherwise, death would have entered the world without sin, which no one for a moment could believe. Who then cannot easily see that the very existence of mortal man on this earth depended on the fall? Who so dull of apprehension that he cannot perceive that if our first parents had not fallen, we, as mortal beings, could have had no existence? Mortal children of flesh and blood could not have been born.

After our first Parents had become fallen, and consequently mortal, it

was impossible for them to obey the command to multiply as immortal beings and raise up immortal children. It is true, they could offer a substitute of a mortal posterity, subject to death, instead of an immortal one; but would the Lord accept such a substitution, as sufficient to answer the ends of the great command, given to them as immortal beings? Would He consider the command honored and fulfilled, by being presented with a fallen, deathly, corrupt, mortal race, instead of an immortal, heavenly race, blooming in all the freshness of eternal life? If God will not be satisfied with such a substitution, would it be any thing more than reasonable that He should devise a plan by which our first Parents could be restored to immortality, and to the earth, and again be placed in a condition to multiply their species as immortal beings? Can they ever obey that law, so as to answer the end and design for which it was given, unless they shall, as immortal beings, "Multiply and Replenish the earth" with an immortal posterity? God will not suffer the fall of man to thwart the great and eternal purpose he had in view in that command. The redemption through Christ was intended to restore both male and female to immortality, that what they lost by the fall might be regained. If the fall deprived them of the power of raising up an immortal posterity, the redemption will restore that privilege, or else it will be incomplete. Adam must, therefore, have restored to him his beloved wife—his immortal Eve; and they must be placed upon the New Earth, redeemed from the effects of their transgression, where they will "Multiply and replenish" the same with immortal children, as they were commanded to do in the first place, but failed, because of transgression. Thus will God show to all his creations, that the enemy has not defeated His designs and purposes, but that they will all be fulfilled and accomplished, and that the Devil who sought to overthrow them, has, him-

self, been defeated and banished from this creation into his own place.

If our first Parents were married for eternal ages, for the purpose of multiplying an immortal offspring, we cannot for one moment suppose that there will ever a period arrive throughout all future duration, when they will cease to obey this command. Hence their own sons and their own daughters, aside from their grandchildren, will be as numerous as the dust of the earth, or in other words, there will be no end to their increase. At the average rate of one per year, in a thousand million of years, they would people an earth as large as this with their own sons and daughters: and if we let our minds stretch still further into the future ages of eternity, we can say, with confidence, that the period will arrive, when their own children, without reckoning their (childrens') descendants, will be sufficiently numerous to people as many worlds as have been discovered by the aid of the most powerful telescopes; and we can say of them, that "Of the increase of their government," or of their kingdoms, "there will be no end."

But was the command to multiply limited to our first Parents? No; it extended to their posterity also. If the command required immortal Parents to multiply, it surely would require the same things of the children; but it may be said, that through the transgression of the Parents the children are born mortal, and therefore, that they have not the privilege of raising up an immortal posterity. But it must be recollected, that the same sin which prevents the children, also prevented the first parents from fulfilling that command; and the same redemption which redeems the parents, also redeems the children, and restores them all to immortality. Therefore, if the children have been married for eternity, as well as for time, by the authority of God, the same as their first Parents were, they will, with them, raise up, after the resurrection, an endless posterity of immortal beings. In this manner,

the children, as well as the parents, are placed in a redeemed condition, wherein they can eternally obey the command to multiply.

But those who do not, in this life, enter into the eternal covenant of marriage, after the pattern set by the first immortal pair, can never obey the first great command. If any shall say that they obey that in this life, to them we reply, that a fallen, corrupt, mortal posterity, will never be accepted, as sufficient to answer the ends of that great law which was given to man in his immortal state. Immortal beings only can obey that law acceptably, according to the real design and purpose which the Lord had in view. They, therefore, who enter not into the everlasting covenant of marriage, can never obey that law; and because they have not placed themselves in a condition to obey it, they will find in the resurrection, that they have no lawful companions, and cannot enjoy the same fulness of glory as their first Parents, and as others who have been joined by the Lord eternally as one flesh. They, therefore, must be numbered with the angels who do not keep the law; while those who do keep it, will sit upon thrones of judgment and will judge those angels and make them their servants, and they shall serve them throughout endless generations forever and ever, for angels have no power to enlarge themselves by an increase of posterity. But to those who keep the law through the eternal covenant of marriage, shall honor, and glory, and dominion, and eternal lives, be added to endless ages in worlds without end. By such shall worlds be peopled with their own sons and daughters; and their eternal kingdoms shall be multiplied as the stars of Heaven which no man can number. By such shall God be glorified, in the continuation of His works, in the extension of the Universe, in the redemption and glorification of worlds, and in the increase of intelligent, immortal, Godlike beings who inherit all the fulness of His own great perfections.

No uninspired man has authority from God to join together the male and female in the marriage covenant. Marriage is an ordinance of God, and we read that "What God hath joined together let not man put asunder." (Matthew 19: 6.) Where man usurps authority to officiate in the ordinance of God, and joins together the sexes in marriage, such unions are illegal in the sight of God, though they may be legal according to the laws and governments of men. The power to officiate in the ordinances of God has not been upon the earth since the great apostacy, until the present century. Something like seventeen centuries have passed away since the authority was lost on the eastern hemisphere to administer in any of the ordinances of God. During that long period marriages have been celebrated according to the customs of human governments, by uninspired men, holding no authority from God; consequently, all their marriages, like their baptisms, are illegal before the Lord. Point out to us a husband and wife that God has joined together from the second century of the christian era until the nineteenth, if any can. Such a phenomenon cannot be found among Christians or Jews, Mahometans or Pagans. All are without prophets or inspired men—all are without divine authority: none have had power to seal on earth the marriage covenant that it might be sealed in heaven; none during that long period have heard the voice of the Lord commanding them to officiate in those sacred ordinances.

Marriages, then, among all nations, though legal according to the laws of men, have been illegal according to the laws, authority, and institutions of Heaven. All the children born during that long period, though legitimate according to the customs and laws of nations, are illegitimate according to the order and authority of Heaven. Those things which are performed by the authority of men, God will overthrow and destroy, and they will be void and of no effect in

the day of the resurrection. All things ordained of God and performed and sealed by His authority, will remain after the resurrection. That which is of man, will be of no force or authority after death; that which is of God, will endure forever. Republics and kingdoms, thrones and empires, principalities and powers, and all things else of human origin, shall be cast down and destroyed and vanish away like "the dream of a night vision;" but all things sealed on earth and in Heaven, shall abide forever and have no end.

(To be continued.)

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